

# ANIMADVERSIONS

By way of

# ANSWER TO A SERMON

Preached by

Dr. *THOMAS KENNE*,

Lord Bishop of

**BATH and WELLS;**

In the Cathedral Church of *BATH*.

On *ASCENSION-DAY* last,  
Being the Fifth Day of *May*, 1687.

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*With Allowance.*

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L O N D O N,

Printed for *Nathaniel Thompson* at the Entrance into  
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ANIMADVERSTIONS

ANSWER

SEPARATION

THE TWO PARTS

OF A BIBLE AND THE HISTORY

OF THE WORLD

Being the first of two

Parts of the work

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TO THE MOST  
SACRED MAJESTY  
OF  
**JAMES the II.**

KING of *England, Scotland,  
France, and Ireland.* Defender  
of the Faith, &c.

**T***His little Treatise (most  
Gracious and Dread So-  
vereign,) was occasion'd  
by a Sermon Preach'd the  
last Ascension-Day, by a Bishop of  
the Church of England, whose Tal-  
ent*

## The Dedication.

lent was so much commended, that I was no less curious than desirous to hear him: And so I did with attention. I confess, I am no competent Author to fasten an Opinion of his Lordship on any; yet being not at all pleaed with his Doctrine, I gave my best Friends the faithfullest report I cou'd of the chiefest Points of his Discourse. His Lordship I own, is Oratour enough, and was sufficiently moderate for a great part of his Sermon, till at last he flew to Controversies nothing material to his Text, and much less Consonant to good Doctrine. Then I was resolved to have a sharp Eye after him. Sermon being done, immediately I Recorded  
his



## The Dedication.

his chiefest Errors, and endeavour'd at leasure to reduce them to the best and easiest method that was possible for me.

May it therefore please Your most Sacred Majesty to countenance this little Scroul, in hopes that under Your Gracious Protection it may get the Credit to be worth the Reading. I am most certainly sure it can never be set forth to the Publick advantage of Souls, better than by Dedicating it to a KING, who has done more in one day for God's Glory, and the propagation of the Christian Faith, than most of the Christian Kings have done in the whole course of their Lives.

## The Dedication.

*Lives. It is well known that He has truly a Paternal Breast to all His Subjects, and most particularly to them, that profess any Zeal towards the Conversion of Souls, having this Sentence of St. Denis deeply Engraven in His Royal Heart: Divinorum Divinissimum est co-operari Deo in salutem animarum. The Divinest of all Divine things is to co-operate with God for the salvation of Souls.*

*Now then, (Dread Sir,) I Consecrate my self and this little Paper together with all the Faculties of my Soul and Body to Your most Sacred Majesties Spiritual and Temporal Service,*

## The Dedication.

Service, for I never desire to live longer, than I am able to serve Your Self, and Your Royal Family. And shall conclude with this hearty Address to Almighty God, that as he has most Miraculously preserv'd Your Royal Person from so many **Eminent, Evident, and hidden Dangers** both on Sea and Land, Abroad and at Home, and settled Your Majesty in spite of Fate, on the Throne of Your Royal Ancestors, so He may settle Your Majesty and Your Royal Consort on a Throne of Glory in Heaven, after living a full Century on years in all Prosperity on Earth, to the perfect Conversion of all Your Subjects. This with the  
blessing

# The Dedication.

*blessing of a most Hopeful Prince,  
 who shall perpetuate Your Royal  
 Names to the Worlds end, shall be  
 the constant Wishes, and daily  
 Prayers of,*

*Dread Sovereign,*

*Your Majesties most Dutifully Obedient  
 Servant, and most Loyal Irish Subject*

**F. J. R. C. J.**

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**TO**

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TO THE  
COURTEOUS  
READER.

**I**T happened (Courteous Reader,) that I have been lately intreated by one of my best Friends to go hear a Church of *England* Bishop Preach : I confefs, I had no great mind to go; yet to please my Friend, and (may be) yield something to curiosity, I went. But seeing a Christian Prelate in the Pulpit, begin (as I thought) a Christian Sermon, and omit the characterical Sign of a Christian, I was much astonished at such an odd sight, being the first Preacher (to the best of my Memory,) that ever I saw begin a Sermon without making the Sign of the Cross.

## *To the Reader.*

To this you will answer, that in the Church of *England* they do not usually make the Sign of the Cross, contenting themselves to make it once for all, *Viz.* When they are Baptized, but is that the Custom as well with Protestants, as with all other Dissenters? Yes, well then, I say that it is a very ill Custom, which can never be otherwise, then a most scandalous practise: For my part, I declare I was mightily scandalized to see one, that pretends to be a Christian-Teacher, begin to Preach, and omit the Sign of a Christian. This with his ill Doctrine made me observe him narrowly, and sift thoroughly all his Discourse, and endeavour to refute his chiefest Errours, as you will see, if you be pleased to read this following Treatise. But this Advertisement is chiefly to shew that the practical omission of using the Sign of the Cross, is a practical contradiction as well of the holy Bible, as of the Primitive and modern Practice of the true Church of Christ. But before I enter into any positive Proof, either of holy Scripture, or Antiquity, I think it expedient to take away all doubts and scruples of the lawfulness of this holy Sign: and thus I argue. That practice can never be unlawful in it self, which both  
Parties

## To the Reader.

Parties own to be once so lawful, that it is against the Law of God to omit it: But both *Roman Catholicks*, and *Protestants* do own, that it is against the Law of Christ to omit the Sign of the Cross at the actual administration of the Sacrament of Baptism; *Ergo*, the constant practise thereof must needs be lawful, *Nam quod ex natura rei semel est licitum semper est licitum*, for there is nothing less alterable than the nature of a thing, which in Schools is called *Quiditas rei*, that is, the very Essence of a thing, which cannot be changed without destroying the thing it self: None therefore can deny the constant use of the Cross to be lawful, seeing all confess it to be once absolutely necessary, *Viz.* In the actual Administration of the Sacrament of Baptism: so that, whoever teacheth the contrary, may see his own judgement in *St. Paul*, 3. Chap. to the *Phillip.* 18. v. *Quos saepe dicebam vobis, & nunc flens dico, inimicos Crucis Christi, quorum Deus venter est suis interitus.* For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ, whose end is destruction, whose God is their belly.

## *To the Reader.*

Consider seriously this passage, and beware never to despise the Sign of the Cross; otherwise you will act directly against the express word of God: As you will see in what followeth. Read, *I pray*, the 7th. of Revelations, 3 v. Where one Angel said to four other Angels (*hurt not the Earth, neither the Sea, nor the Trees, till we have signed the Servants of our God in their Foreheads.*) Read again the 10th. Chap. of St. Mark, 16 Vers. *And he took them, and blessed them.*) The same is proved also out of St. Luke 24th. Chap. 50. Vers. *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.*) You see therefore, that blessing, and signing with the Cross are founded on holy Scripture.

That it was the Primitive practice of the true Church, used in all Ages, since the Passion of Christ, cannot be denied. I call to witness all the Crosses that ever have been Erected in Highways, and on Eminent places, some by the Apostles, some by their Successors, others by devout Lay-men, and all by the Authority and Example of the Church: Witness that great Cross found not many Ages ago in the Indies, where St. Thomas the Apostle  
Preached



## To the Reader.

Preached the Gospel of Christ: Witness all the Crowned Heads of Christian Kings, that are now, or ever have been in the World; witness, in fine, all the Church-Pinacles that ever were seen, as well in *England*, as in any other part of *Christendom*. We ought not sure to forget *Chairing-Crosses*, supposed by many to have been the richest of most Crosses, after that on which our sweet Redeemer has suffered. Now I leave to your own Judgement (Impartial Reader) to consider the difference between the Church, that Erected all of those Monuments of Christian Piety, and the pretended Church that levell'd all to the Ground, and endeavour'd to bury the memory of Primitive Piety, and ancient Devotion. Do not we find in History that it was revealed from Heaven to the first Christian Emperour, an *English-man* born, and his Mother an *English-woman*, also *quod in hoc signo vinces* (you will overcome in this sign) and well it became him, for he was never ashamed thereof, but shewed himself all his Life time, a true worshipper of the Cross; and for that he had always the better of his Enemies, both visible, and invisible; and it is well known, that all the true Worshipers of the Cross,  
do.

## To the Reader.

do the like. But some body will say, that I mistake in Protestants, that they are not at all such Enemies to the Cross, that many of them can very well abide a Crucifix in their Chambers, and pay to it due Respect and Veneration: And why not I pray, a *Roman Catholick*? Cannot he have the Spirit of discerning the Honour due to a Crucifix, as well as a Protestant? Sure that zealous Church of *England* Worshipper of a Crucifix intends to perswade the world, that what may be a respectful Ornament in his Chamber, must needs be a Golden Calf in that of a *Roman Catholick*, and why? Because he supposes that He alone has the Spirit of discerning the Honour due to a Crucifix; let him shew me this in Scripture, otherwise I will shew him that he judgeth most rashly; for there can be no rasher judgement, than that of ones interiour, which is only known to God, *scrutator cordium & renum Deus*; true or false Worwip must come from the interiour, witness these words of our Saviour, *populus hic labiis me honorat, cor autem eorum longe est a me: This People honour me with their Lips, but their heart is far from me*: You see then, that there is but God only, that knows their heart, beware therefore (gentle Reader) never to offer at being Judge

## *To the Reader.*

Judge of that Court, wherein God only is Supreme Judge, and each particular a sub-altern-one, none knowing effectually what passeth in *foro Conscientiæ*, but God and himself; You must needs then be very weary how you judge, what you judge, and of whom you judge, for fear of being judged: It is but what we are commanded to observe in the Gospel *Nolite judicare, & non judicabimini*; do not judge, and you will not be judged: This is all the Advertisement I have to give you (good Reader) before you begin to read the ensuing Treatise,

*Farewell.*

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1945-46

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## ANIMADVERSIONS

By way of

## ANSWER

TO A

## SERMON

Preach'd by Doctor *Thomas Kenne*  
Lord Bishop of*BATH* and *WELLS*In the Cathedral Church of *Bath*,On *ASCENSION-DAY* last;Being the *Fifth* of *May*, 1687.

**I** Was honour'd, my Lord, with being one of your Auditors last *Ascension-day* in the Afternoon at the Cathedral Church of *Bath*. Your Lordship, I own does not want the parts of an Orator, and of an Evangelical one too, had you but suck'd your Doctrine, (as St. *John* hath done) *De Sacro Domini pectoris fonte*, that is to say, within the Bosom of his only true Spouse on Earth, the *Roman* Catholick Church, Mother and Mistress of all Visible Churches. That you have not suck'd your Learning from the Breast of Christ in his True Church, I prove *ex ore tuo*.

B

To

To enter directly to the matter, I begin, my Lord, with your Text drawn out of the 47 Psalm, 5. Ver. Ascendit Deus in jubilo, *God is gone up with a shout, the Lord with the sound of a Trumpet.* I remarked your Lordship sweated hard to fit this Text more to the Typick ascent of the Ark of Alliance from the house of *Obededom* to Mount *Sion*, than to the real ascent of Jesus Christ from Mount *Olivet* to the right hand of God the Father. You took so much pains in describing to the least circumstance of the first, that you had not time enough to enlarge your self much on the latter, tho' This was far more to your purpose then That: it was not want of time, for you were a full hour, and a half in Chair. All that I cou'd pick out of your tedious description of the Ark, was, that when you compar'd it to a long Chest with painted Cherubims much like to the Angels you Paint now a days: I thought your Church allow'd of no Angels to be Painted at all; But now that you speak of them, you cannot deny but they were Painted, or Engraved on the Ark by Gods own Direction, God cou'd never give directions for Idolatry: You see then, my Lord, that to have a Crucifix, or Picture of Saints, or Angels, and pay due respect to them, cannot be Idolatry, provided still, that the Worship of *Latria* only due to God, be not given them, but a respective veneration, which we call *Dulia* for Saints and Angels and *Hyper-Dulia* for the blessed Virgin, Mother of God.

In the Second place, I took notice, your Lordship thought it too too long, you were without giving a sting at the Popes Supremacy, to which you shew'd all aversion imaginable, and that because he is call'd Supream Spiritual Head of Christs Church on Earth.

We call his Holiness, it is true, Supream, Spiritual and Visible Head, Vicar of Jesus Christ, and Successor to  
St. Peter

St. Peter, the first visible Head our Saviour hath ordained in his Church, and we have Scripture enough for calling him so (as you shall soon see) but you have none to the contrary.

I remember you said, *that Jesus Christ was; and is the only Spiritual Head of his Church.* A little distinguish here, my Lord, may do well; Jesus Christ is the only Supream Spiritual and Invisible Head of his Church as well Triumphant as Militant, *Concedo*: Jesus Christ is the only Spiritual and Visible Head of his Church Militant, I deny, because this Church being in it self Spiritually Visible, and Visibly Spiritual, must needs have a Head proportionable to it in all degrees, otherwise it cou'd but appear a monstrous Body, the Head and Members being of different Natures.

That it is not so, I prove out of the very words of Christ establiſhing his Church, and that drawn out of your own *English Bible*.

But give me leave, my Lord, to gloss a little first on your own words, and you will see I will not forget my positive Proofs of Scripture. In the mean time you must needs know, I admir'd much your vehemency in protesting against that Church which allows of any Visible Spiritual Head; you flew to such eagerness of Contradiction against this Spiritual Supremacy, that I thought sure you had some solid authority to disprove the pretended abuse, till at last I found you had no such Proof in Nature, only *probare idem per idem, viz.* that the Church had no such Head at all, but a politick one, such as King *Saul* was to the *Jewish Church*: This was *gratis* said without the least Proof of Scripture or Reason, which Circular way of Proof is to be exploded out of all Schools. But will you give me leave to tell



your Lordship, that the Bible cou'd afford a fitter Example to your purpose, then that of a King, reproved by God for his Presumption in Church-authority; for all the World knows, that God Almighty abandon'd *Saul*, because he presumed (in *Samuels* absence) to offer Sacrifice, which is a sign he never intended to make him Head of the *Jewish* Church. But why did not your Lordship take a better example out of the 14th. Chap. of *Gen.* Where *Melchisedec* King of *Salem* was mightily pleasing to God for offering Bread and Wine in an action of Grace for *Abrahams* Victory over his Enemies? Here you may find one man King and Priest together, for he is call'd in the self-same place *Sacerdos Dei Altissimi*, The Priest of the highest God. You omitted him (I suppose) because he is call'd *Sacerdos*; if he had been call'd *Minister Dei Altissimi*, sure you would not miss to make him Head of the Church of his Kingdom, and a Protestant Head too, seeing he offer'd the self-same substance you offer now, *viz.* Bread and Wine, the figure of the Flesh and Blood of *Jesus Christ*. But this very thing was able to hinder your Lordship from making use of *Melchisedecks*, example, for his Bread and Wine being own'd by all to have been the Type of the Sacrament we adore on our Altars, it cou'd but seem very strange to your Flock, that the Son of God shou'd take so much pains in establishing a Figure, that was so many Ages ago establish'd already, and that by the appointment of God himself; and sure no man of sense cou'd miss to find such an establishment of an *idem per idem*, contrary to reason, and much more to the infinite Prudence of an All-seeing God: for God and Nature have done nothing in vain: *Dens & natura nihil fecerunt frustra*, which he must needs have done, if it be true what Protestants  
 say,



say, that he left us barely the Figure of his most precious Flesh and Blood in Bread and Wine, having had the same Type already since the time of *Abraham*. But of this we will say more in its own place, now let us turn to the Church Supremacy, and see whether it be Civilly or Spiritually Establish'd by Christ on Earth; and I will begin by pressing home the matter to your Lordships own doors.

Tell me, I pray whether your power in *Bath* and *Wells* be Spiritual or Civil? Not Civil, for then you shou'd take your Rank amongst the Lords Temporal in Parliament; your Lordship *ergo*, must own your self to be Spiritual Head of your Flock, and it is so indeed, if any. What priviledge, I pray, can your private Diocess have of enjoying a visible Spiritual Head, and not the whole Church? For it is more repugnant to Scripture, and Reason, that a private Bishoprick shou'd have that blessing, which you deny to the Universal Church, then that the whole Church Hierarchically govern'd shou'd have a Spiritual Head, and that by the very Institution of Christ. This I prove by Scripture, as I promis'd, and do begin with *St. Peter* his change of name, which was first *Simon*.

Read, I beseech you without your Spectacles of selfishness and interest all the following Proofs drawn out of your own Bible, and begin with the 16th Chap. of *St. Matth.* 17, & 18th Vers. And there you will find Jesus Christ ordaining *St. Peter* Spiritual Head of his Church: First he gives him his blessing, and calls him by his proper name (*blessed art thou Simon Barjona, for Flesh and Blood have not reveal'd it unto thee*) You see then how he purifies him from Flesh and Blood, and consequently spiritualizes him. In the Verse follow-  
ing

ing he changes his Name in saying, (*And I say unto thee, that thou art Peter, and upon this Rock, I will build my Church, and the Gates of Hell shall not prevail against it;*) What can be more formally positive for St. Peters Spiritual Supremacy, and for that of his Successors, than this? But I will give your Lordship yet the trouble to see more Proofs out of your own Bible for this Spiritual Supremacy; and I defie all the World to shew me as much as one passage out of Scripture that shall be formally positive to the contrary: I say the same of all other Controvertable Points. But to come to my purpose, I desire you to read the 22th. Chapter of St. Luke 31, & 32th. Vers. (*Simon behold Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, ut non deficiat fides tua.*) Remark that Satan desir'd to sift all the Apostles, but we see that Jesus Christ did Pray here for St. Peter only: *Rogavi pro te, Petre, that his Faith may not fail*: Wherefore according to the words of your own Bible St. Peters Supremacy remains yet in his Successors, and shall do to the Worlds end: *Ut fides tua non deficiat*. What sayeth St. Matthew concerning the Infallibility of this Spiritual Supremacy: It is in the 23th. Chap. 2 Vers. (*The Scribes and Pharisees sit on Moses's seat, all therefore they bid you observe, that observe and do*) how cou'd Christ bid the Jews, observe and do all that he should bid by those, that sat in Moses Chair, if they could err? And why should not we conclude, that Christ hath no less preserved the Truth of Christian Religion in the Chair of St. Peter, which is in the New and not in the Typick Law? Therefore the power St. Peter received once for himself and his Successors did never fail, nor ever shall. St. John in the 11th. Chap. of his Gospel

Gospel and 51 *Vers.* Speaking of *Caiaphas* the High Priest says much to this very purpose, (*And this he spake, not of himself, but being High Priest that year, he prophesied that Jesus should die for that Nation.*) Will your Lordship be pleased to observe how in that most wicked time of the Synagogue, speaking out of that Chair, which Christ commanded to be obeyed, they answer truly in matters of Faith, and their chief Pastors Prophecie, and why? Because Christ commanded that Chair to be obeyed: and did not he command the Church built upon the Rock to be obeyed also: Witness these words of *St. Matth. 18th. Chap. 17th. Vers.* (*And if he neglect to hear the Church, let him be unto thee as a Heathen man, and a Publican.*) Whence it is to be gathered, that the Church of Christ cannot err in her spiritual Jurisdiction. (*rogavi pro te Petre, ut non deficiat fides tua.*) As for my part, I will never allow that Church to be the Church of Christ, that owns herself fallible; and this I am ready to Sign and Seal with the last drop of my Blood. The *Protestant Church* did, and does still own her self fallible; therefore it cannot be the Church establish'd by Christ on the Rock.

This shou'd be enough to oblige your Lordship to make it your sole business to find out truth, and embrace it; there is none that values his Eternal Felicity, but will think it well worth his while, it being that only; *quoniam necessarium*, so much recommended by our Saviour in his Gospel.

But all this, my Lord, might be answer'd much breifer in saying your Lordship mistook hugely in the Supremacy the Protestants of *England* give their King, which you said to be only civil and politick, as that of *King Saul* in the Jewish Church.

Read

Read, if you be pleased, the Oath of Supremacy, and you will find, that the King is made in effect, what the Popes pretended to have been heretofore in this Realm: The Popes never pretended any civil or temporal Jurisdiction in *England*, but a Spiritual one only; which is the very Jurisdiction King *Henry* the Eighth super-added to his Temporal Power, which was never done by any Christian King in *England* before, nor elsewhere, that ever I heard or read of. Your Lordship therefore must allow a Spiritual Supremacy in the King, it is the only genuine sense it can have, and not at all to be contradicted. For alas! If Supremacy were nothing, then to own a Supream politick or civil Power in the King, there is no *Roman* Catholick this day in his Dominions, that wou'd loose any preferment either spiritual or civil on that accompt: For we are not such fools, as to expose our selves to suffer so many rude persecutions, and undergo the loss of so many considerable employments of both kinds for not taking the Oath of the Kings being Supream Politick and Civil Head of the Churches of all his Realms. That I am very free to take my self to-morrow, if I cou'd but share with your Lordship in the fat of your double Benefice. Nay, without any *Spes lucri*, I swear, with all my heart, that I know no other Supream Politick or Temporal Power in all his most Sacred Majesties Dominions, but what is in his Royal Person alone; and do beseech God Almighty to bless and preserve Great *James* our Sovereign King, Lord and Master on the Throne of his Royal Ancestors, till he sees his Subjects in general, and each individual person of them swear and protest the same, and maintain to the loss of their Lives and Fortunes, that true Allegiance due by the Laws of God and Nature to his  
most

most Sacred Majesties Civil and Politick Supremacy (*obedite prepositis vestris.*) And so in paying to *Cæsar* what is due to *Cæsar*, they'll pay to God also his own due. This is enough for that Point of your Sermon; let us come now to the Controversie of the last Part, which was with much vehemency against the Real Presence; I thought indeed that matter had but little or no relation at all with the words of your Text (*God is gone up with a shout, the Lord with the sound of a Trumpet.*) But your Lordship knows best your own Reasons, which I leave to your self, and come to my Matter, which is to refute your Objections, and explain the *Roman Catholick* Doctrine concerning the Real Presence, seeing you wedged that Mystery into your Discourse without any relation to your purpose. I did no sooner hear your solemn protestation against this holy Sacrament, then immediately I supposed you were an *Abjurator* ready to swear point-blank that Christs most sacred Humanity is not really and substantially on our Altars inVertue of the Sacramental words: For I saw you exhorted with passion your People *not to be tottered by every blast of wind, that shall say Christ is on this Altar, or Christ is on that Altar, for Christ is actually in Heaven, and shall continue there till he comes to judge at the end of the World.* As for this Point, I answer first, that if your Lordship means to perswade your poor People, that he is not really present on your own Communion Tables, you may swear it confidently, and so may I too; for I own no power in you to bring him, nor intention to make use of any power to possess his most sacred Humanity really in your Communion Bread; And it is our *Roman Catholick* Doctrine, that with-

out characterical power, and lawful intention he cannot be really present on our Altars, and much less on your Tables, seeing you renounce all such power, and intention. But to say and swear his real Presence not to be on our Altars after Consecration done by a lawful Priest legally intentioned, is the greatest fit of rashness in nature, for none can say it with truth, nor swear it without a most sacrilegious Perjury; and that according to your own Rule of Faith, which is *Scripture expounded by every individual person of sound judgement.*

There is nothing more rash, nor that can come nearer madness, then to say, there is none of sound Judgement, nor ever has been amongst so many Learned and Eminent *Roman* Catholick Doctors, who are, and have been ready at all hours to maintain that most holy Mystery to the effusion of the last drop of their Blood, as many have done; rather then forswear themselves in denying the most positive Article of Faith, we have in Scripture. And no Protestant ought to find fault with this Doctrine, seeing their Judgements give them, that they can most favourably expound Scripture for the mystery of the Real Presence: as you will see by so many positive Proofs drawn out of the Gospel.

But I wou'd fain know first what you are at concerning this Mystery. I am mistaken, if you did not intend to perswade your People that *Roman Catholics* pretend to have Power by vertue of the Sacramental Words to bring down Christ Jesus his most Sacred Humanity on their respective Altars, and rob the Saints in Heaven of the beatifical sight of that Sacred Pledge, in which consists the plenitude of their  
eternal



Eternal Joy and Happiness : For you exhorted your Auditory with such eagerness to stick to their Principles, *and not to be tottered here and there*, that really I thought you were mistaken in our *Doctrine of Transubstantiation*, or else that you were not at all sincere in omitting to expound candidly our Sense thereof to your People. For if your Lordship teach them that We deprive Heaven of that most sacred Humanity whilst it continues on our Altars, you impose most grossly on us, and keep your Flock wilfully in ignorance, For that was never our Opinion : We say, and teach that he is at the self-same time in Heaven, and on our Altars, because the Omnipotent Word of God makes use of his absolute Power to re-produce himself truly and really God, and Man under the accidents of Bread and Wine, nothing of either former Substances remaining, and this change of Substance is call'd by the *Roman Catholick Church*, *Transubstantiation*) that is to say, 'A total Change of the substance of the Bread to that of the Body, and of the substance of the Wine to that of the most precious Blood of Jesus Christ: and this is what we call *Transubstantiation*.

And *John Calvin* himself had not the face to deny this to Gods absolute Power, to whom sin only is impossible. And Jesus Christ says absolutely he does change it by virtue of these holy words (*Hoc est corpus meum*, &c.) for if he has changed the substance of Water to that of Wine, and multiplied five small Loaves to the most plentiful saturity of five thousand men, (Water and Bread being purely material) who can deny, but he can do the like to his own most sacred Body, being in the actual possession of all the

qualities due to a glorious Spirit, viz. *Agility, Subtility, Clarity, and Impassibility*. Do not, I pray fool your poor People any more with the feigned impossibility of believing, that so proper a Man as Jesus Christ is, or can be in a little Water. Speak, my Lord, like a Christian Scholar, and own that these four glorious qualities just now mention'd do dispense with the Body of Christs local possessing of a place *cum extensione partium supra partes*: It is true, that living as a Mortal man on Earth, he took his dimensions corporally as other Mortal men do, tho' then it self he might have done it Spiritually as often as he pleased, which was once only, viz. *pridie quam pateretur*, that is, the day before he suffered. You must therefore confess under pain of Eternal Damnation, that our sweet Redeemers Body is no more subject to time or place. Who is't that can deny to the glorious Body of our Saviour Christ what St. Paul allows after the day of Judgement to the Bodies of all Souls justified by sanctifying Grace? Here are his words (*Seminatur corpus animale, surget spirituale, &c.*) Hence a Christian Poet took occasion to say:

*Clari, subtiles, agiles, impassibilesque*

*Omnes quadruplici pollebunt dote beati. viz.*

Clarity, Subtility, Agility, and Impassibility shall be the four Gifts of beatified Bodies.

And if it be of Faith that all glorified Bodies shall enjoy these Priviledges, when Doom is over, who can deny it now to the most glorious Body of Jesus Christ? He says it (*Hoc est corpus meum*) *This is my Body, &c.* And who shall find in his heart to say no? You'll alledge, my Lord, that the Mystery cannot be comprehended; it is true, and why? Because it is incomprehensible



comprehensible; as all the rest of the Mysteries of our Faith: But this Mystery is called *Antonomastice Mysterium Fidei*, that is, the Mystery of Faith by excellency. You will say, my Lord, you cannot comprehend it, pray tell me whether you can comprehend the Mystery of the most holy *Trinity*, the word *Trinity* being no more in Scripture, than the word *Transubstantiation*, and what is the reason you do not give credit as well to This, as to That? You have the self-same authority for both, which is that of the Church. Are not there a thousand little bagatels in Nature you cannot comprehend, *viz.* The Ebbing and Flowing of the Seas, the regular Fits of Agues, the occult Virtue of the Sun giving real Life to Insects, and co-operating virtually to the Life of all other Sublunary Creatures, whether Vegetatively or Sensibly Living, and many other such examples in nature obvious enough to our Senses, but incomprehensible to our understandings: and shoul'd not this be more then a sufficient argument to captivate our understandings in *obsequium fidei*.

This is not, my Lord, to totter the People with every blaste of Wind, saying, *Christ is here*, or *Christ is there*; that is to be understood not of *Christians*, but of the *Jews*, who after long expecting the *Messias*, will at last seign he is here, and he is there, being weary of his tedious delay. But Jesus Christ himself gave this warning to the Christians, that will live in those days, to the end that they may not be tottered by every blaste of Wind, that shall say he is on this Altar, or on that Altar. We teach, my Lord, the Doctrine Jesus Christ left to his Apostles. And his Apostles by Succession to Posterity, and  
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which shall continue in the Church of God to the Worlds End. It is the unquestionable Doctrine of Christ preach'd by his Apostles and their Successours in all Ages : And your Doctrine is questionable to every body, even to your selves ; for you do not know the way or manner Christ is in your Sacrament, as I will instance out of your own Catechism before I end. But I prove now that you taught in that *Ascension* Sermon a Doctrine quite repugnant to your own Bible : Here are the words of St. *Luke* 22th. Chap. 19th. Vers. (*This is my Body, which is given for you.*) What can be more plain? Notwithstanding your Lordship must needs maintain, that what Christ gave, and his Apostles receiv'd, was nothing else but Bread and Wine. Do you pretend to know Christs meaning better than himself? Is not this quite contrary to the great longing he had to eat this *Pas-over* with his Disciples, (*Desiderio desideravi hoc pasca manducare vobiscum,*) *Luke* 22th, Chap. 15th. Vers. *With desire I have desired to eat this Pas-over with you, before I suffer.* Now to refer these words to a figurative eating only by Faith, were most absurd ; for we cannot say that Jesus Christ cou'd eat himself by Faith, since all the Schools of Divinity forbid us to admit Faith in the Son of God, who is, and always has been in the full possession of all the Objects of Divine Faith, and that by Vertue of his Hypostatical Union : We must therefore own, and confess, that what our Saviour desir'd so vehemently to eat with his Disciples before he suffer'd, was truly, really, and substantially his most Sacred Body.

But for further proof of this verity, go to the 6th. Chap. of St. *Johns* Gospel, and read it all over with

with attention, and there you shall find nothing more plainly proved, then the *Real Presence*: But when you come to the 52th. Verse thereof I beg of you to read it leasurely: here be the words of that Verse: *I am the living Bread, which came down from Heaven, if any man eat of this Bread, he shall live for ever: and the Bread, that I will give is my Flesh, which I give for the Life of the World.* What can be more positive for our purpose? Yet *Beza* had the impudence to translate most perfidiously (*Life giving Bread*) instead of *Living Bread*, but in this he was most absurdly perfidious, for the Sun is *Life-giving*, tho' not *living*: and being granted that this Bread is *living*, it must of necessity be *Jesus Christs own precious Body*. *St. Paul*, 1 Cor. 10. v. 16. Proves it positively as appears by the following words (*The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break is it not the Communion of the Body of Christ?*) And 1 Cor. 12. v. 29. (*for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lords Body.*) There is none (if he be not wilfully blind) but may see out of both these passages, and out of many more, that before *Jesus Christ* gave this Sacrament to his Apostles, at the actual giving it them, and after he had given it them, and they to others, both *Christ* and his Apostles call it *Flesh* and *Blood*, *Christ* sayeth: (*This is my Flesh, this is my Blood.*) And the Apostles name it, *Corpus Domini*, the *Lords Body*.

Now, my Lord, I will urge one instance more against your Communion by Faith only, and thus I proceed: either your Lordships Soul in your actual  
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Communion ascendeth to Heaven, there to feed on Christ by Faith, or else Christ descendeth to feed your Soul. What to this, my Lord? You cannot allow the first, for so your unglorified Soul should be in two places at once, which you deny even to the very glorified Soul and Body of Christ. You do not allow the second, for so Christ should be in two places at once, and if in two, why not in an hundred, and an hundred thousand? For the one is no more difficult to Gods absolute Power then the other: This you do not allow, for once granted, the rest could not be denied. I would fain then know what you are at in your Sacramental Communion, for I do not find any third way your Lordship can feed in truth and really on Christs Body in your Sacrament, nay I am sure you never found it out yet your self, nor ever shall. Now I see you must own you cannot well tell the way or manner how your Soul feeds on Christs most Sacred Body in the Sacrament: You eat him then (*non dijudicans Corpus Domini*) viz. *Not discerning the Lords Body*. Pray then read your own judgement in St. Paul, 1 Cor. 22. (*judicium sibi manducat & bibit.*) *He eats and drinks his own judgement*. I shall beg of your Lordship once more to deal sincerely and tell me your own opinion of the Protestant Communion. I know full well what you say in the exposition of your Catechism Printed for Charles Brome, anno 1686. That I know, and will soon bring down your very words, which are quite opposited to what I heard you Preach the last *Ascension-Day*. But tell me once more I pray your meaning in this particular: For my part I want day to find you out, for I see your Sermon contradicts your Writings,

Writings, *non es ego tibi constans*, i. e. you are not constant to your self: For now you receive Christs Flesh and Blood virtually, now Figuratively; another time Spiritually by Faith, and in Exposition of your Catechism you contradict all, that in teaching the Body and Blood of Jesus Christ to be *verily and indeed taken* by the Faithful in our Lords Supper; Here are your own words, *Pag. 75. Glory be to thee, O adorable Jesus, who under the outward and visible part, the Bread and Wine, things obvious and easily prepared, both which thou hast commanded to be received, dost communicate to our Souls, the Mystery of Divine Love, the inward and invisible Grace, thy own most blessed Body and Blood, which are verily and indeed taken, and received by the Faithful in thy Supper, for which all Love, all Glory be to thee.*

These are your own words, my Lord, Catholick enough on the Paper, but quite contrary to what you teach in the Pulpit, for there you say *That the Body and Blood of Jesus Christ is verily and indeed taken by the Faithful*, and here you say not at all, but sometimes one way, and sometimes another, Spiritually to day, by Faith only; and virtually to morrow, and in your Catechism you write (*indeed and verily.*) So that I cannot compare your Opinion of this Mystery better, then to what *White of Lincoln* chargeth Bishop *Ridley* with concerning the destruction of *Altars*, and the Erecting of Communion Tables in the beginning of the Reformation: You will find it in *Doctor Heylins History*, the 5th. year of King *Edward* the 6ths. Reign, *Pag. 106.* Here are the words (*That when their Table was Constituted, they could never be content in placing the same,*

now East, now North; now one way, now another, until it pleased God of his goodness to place it quite out of the Church.) So much out of Heylin.

I say the same of your Lordships placing the Body and Blood of Christ in the Sacrament, now Virtually, now Figuratively, now Spiritually, now by Faith only, and in your Catechism verily and indeed, until at last it pleased God of his goodness to place himself quite out of your Sacrament. Disprove this parity, if you can.

In fine, I remember your Lordship protested mightily against *Roman Catholics*, for Coining, and Forging new Articles of Faith, as well in relation to Transubstantiation, as to Spiritual Supremacy, &c. You ought to know, my Lord, that there is no Church on Earth, that protests more against Innovations in matters of Faith, Manners, and Religious Ceremonies, than the *Roman Catholick Church*. As to what belongs to Faith, we say, write, and teach publickly, that all Articles of Faith are in themselves unalterable, being they are Eternal Verities, whose Objects are eternally true, *Omnes articuli fidei sunt immutabiles, eo quod objecta eorum sint eterne veritatis.*

Nay, we say, and solemnly protest that St. Peter with all his Successors together (if you will) in one Chapter cannot alter, and much less make one only Article of Faith, they all being eternal verities belonging solely to Gods immediate Revelation. It is true, the Church can declare what is of Faith, to be of Faith, and what is not of Faith, not to be of Faith: And this is all the Church of *Rome* pretends to in the Decision of matters of Faith. So much in answer to your Lordships vehemency against Coiners of new Arti-

Articles of Faith. Find them out, and our Church will condemn 'em with much more Authority than your Lordship, who ought rather to charge your own Church with that error (witness your 39 Articles) than ours. This is the substance, my Lord, of all the convertible Points I took notice of in your last *Ascension* Sermon : and unless I be much mistaken that days controversie was in order to take away all suspicion of your being *Roman* Catholickly inclined : For your Lordship living (as *Seneca* saith) *sine impedimento*, that is to say, without a Wife, and having the reputation of one that lives morally well, which is enough for the Rabble to say you are Popishly affected, you undertook that days work to take away the scandal, which had no other ground than your good Works ; thank then, my Lord, your own Church for this abuse, which proceeds from that unhappy Merit-killing Doctrine, which drives out of your Schools all good Works, and Meritorious actions.

To this purpose I remember the *Friday* following, your Lordship us'd all means in your instruction of Faith to perswade your Auditors, that *Abrahams* Justification was for his Faith, and not for his good Works : All your Proof was, because *Abraham* believed before he was circumcised : a very weak, or rather no argument indeed ; *quasi vero*, that all *Abrahams* good Works were only comprehended in his circumcision. Pray tell me now if you have this positively in Scripture ? You can never do it, my Lord, but you will find the contrary in positive Terms both in the *New* and *Old Testament*. What shall be the final Judgement of Predestination, and Reprobation ? Shall it not be for Doing, or not doing good



Works ; Witness the very words of our last Sentence recorded in the Gospel, *venite Benediciti patris mei, esurivi enim, & dedistis mihi manducare, &c. Come ye blessed of my Father, &c. I was hungry, and you gave me to eat, &c.* And the other Sentence shall be most terribly terrible against the Reprobate for want of good Works : *Ite maledicti in ignem Aeternum, &c. Go ye cursed to the everlasting Fire, &c.* And why ? *Esurivi enim, & non dedisti mihi manducare, &c. Because I was hungry, and you did not feed me, &c.* I will content my self now with one Proof out of the Old Testament, it is in the 30th. Chapter of Deuteronomy 19 verse, *I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing, therefore choose Life, that thou and thy seed may Live.* How cou'd God Almighty call Heaven and Earth to Judge them, if he had not endowed them with *Free Will* ? for you cannot Lawfully hang a Cripple for not running, nor a Man Born Blind for not Reading : You must make God then far more cruel than Man, if he damns for not doing Good Works, you supposing he deprives him of Free-will, which is the Doctrine of our pretended Reformers, who attribute all to Faith, and nothing to Merit. As for your Lordship, I think I cannot deal fairer with you, then to remit you to the Western Window of that Cathedral, wherein I heard you Preach, and there you will find in Capital Letters, your own Judgement drawn out of the 2d. Chapter of St. James, v. 26. *For as the Body without the Spirit is Dead, so Faith without good Works is Dead also.*

This is all I have to say against those two Sermons I heard your Lordship Preach; now I beseech the Almighty



mighty God, that you may rather soon, then late, make it your main Concern to find out Truth, and for this purpose you must invoke faithfully and fervently, the Holy Ghost to Enlighten your understanding, that you may see your error and enslave your will to embrace truth, and return speedily to the bosome of Christs only saving Church on Earth; and then you will have the Sign of the Holy Cross in Veneration, you will make use of it in the beginning of all your undertakings. You will own out of the words of God himself a Visible, Spiritual, Supreme Head of his Church on Earth; and that the Sacrament of the Altar cannot be a Sacrament according to the Institution thereof, if Christs most Sacred Humanity be not there substantially and really present. And finally you will confess that Free-will and Meritorious Actions are absolutely necessary for Salvation. Recant timely, *my Lord*, otherwise it is much to be fear'd that this just Judgment shall surprize you (*ignorans ignorabitur*) Do what lyes in you, and God will never refuse his helping hand: It is a Principle with us in Divinity, that *facienti quod in se est Deus non denegat Gratiam*, Do it again I say, with all the speed possible; for S. Ambrose assures us that the Holy Ghost doth not Love to be put off, *Nescit tarda Molimina Spiritus Sancti Gratia*. Tertulian says, *Christiano Christianum non est*, a Christian has no to Morrow, but will say with the Royal Prophet, *ecce nunc cæpi*. Your Lordship will Pardon me, I hope, for exhorting you to mind your Salvation timely, having no other Interest in your Conversion, but the Glory of God and the good of your Soul. But if you shut your ears to this spiritual Admonishment, I call God to Witness, that there is not a Tittle in this silly Scroul, but shall

shall arise in Judgement against you: I am but a poor Begger I own, nay a Begger indeed, that begs his bread daily, and feeds only on the Charitable Benevolence of Christians, and will do so while I live, to please God, for I can never aspire higher, but do not despise the words of the little ones, *quid infirma mundi elegit Deus ut confundat fortia.* I am the weakest of all men I confess, *in utraque homine*, yet my poor Prayers shall be for your Lordships speedy Conversion to the greater Glory of God, to your own Eternal Felicity, to the great Joy of all the Angels and Saints of Heaven, to the publick Edification of your fellow Subjects, to the Conversion of Thousands of your poor stragling Sheep, and perishing Lambs, and finally to the unspeakable comfort and satisfaction of My Lord, Your most humble Servant and Well-wisher in Soul and Body, F. J. R.

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